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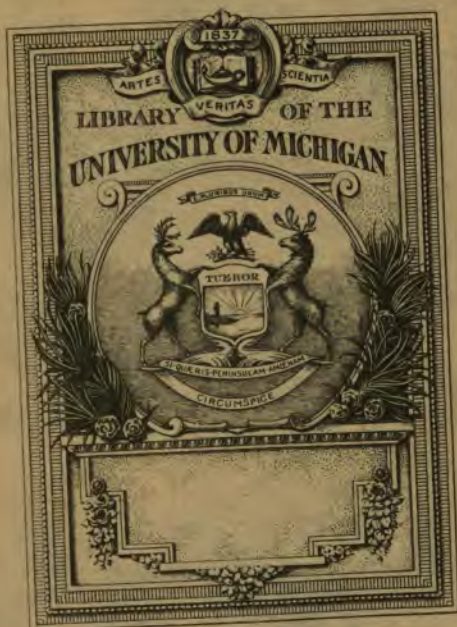
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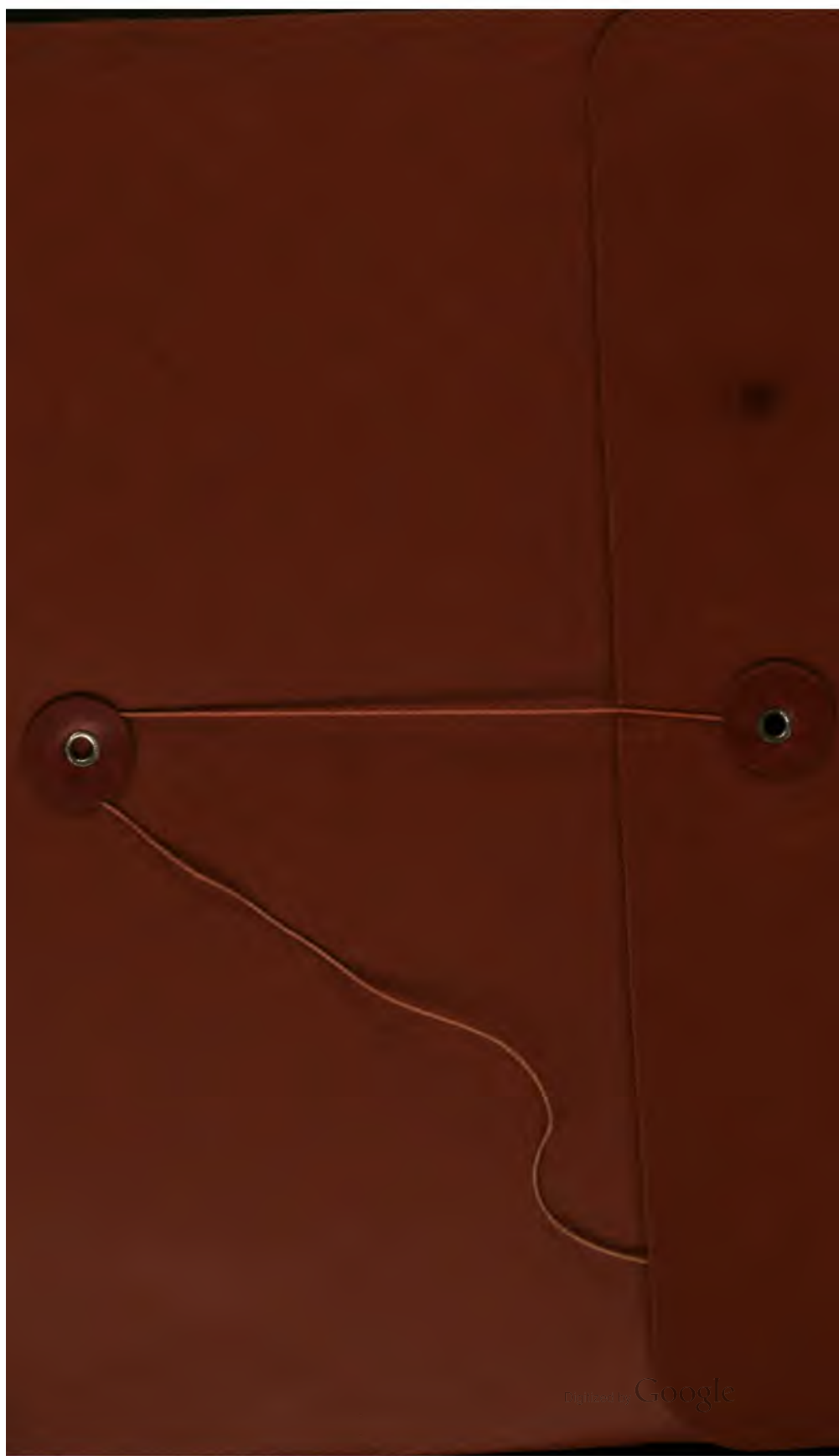


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THE
SONG OF MOSES
THE SERVANT OF GOD,
AND
THE SONG OF THE
LAMB E:

Opened

In a Sermon preached to the Honorable
House of COMMONS,

At their late solemn day of Thanksgiving, June 15.
1643. for the discovery of a dangerous, desperate, and
bloody Designe, tending to the utter subversion of the
Parliament, and of the famous City of London.

By STEPHEN MARSHALL, B.D. and
Pastor of *Finchingfield* in *Essex*.

Published by order of that House.

REVEL. 17. 4.

Come hither, and I will shew thee the judgment of the great whore.

LONDON,

Printed for SAM: MAN and SAM: GELLIERAND
in Pauls Church-yard. 1643.

THE
JOURNALS OF
THE TRAVELER
IN
THE
JOURNALS OF
THE TRAVELER
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2-2-27 S.H.
TO
THE HONORABLE
House of Commons, now assem-
bled in PARLIAMENT.

Honorable, and Beloved,



He holy King and Prophet David, required that the prayes of God should be sung upon well tuned Instruments; and some Psalmes which himself composed to that purpose, he styled Michtam, golden Psalmes; as being full of precious and choise treasure. Such could I have wished might the Instrument have been, and such the Song of Praise and Thanksgiving, to have celebrated the goodnesse of God, for this late wonderfull preservati-on of your Honorable Assembly, and the famous, and worthy City; both whose ruine was plotted and designed by wicked and unreasonable men. But you were pleased, not onely to designe to this service, a weak and untuned Instrument, (though not Crackt, as Malice, and Slander hath bruted it abroad) but also

to

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THE EPIITHE DEDICATORY.

to injoyne the publishing of this song of Thanksgiving, which is full of weak and imperfect Notes. And to this latter task, I was (I confesse) farre more unwilling then to the former ; as being conscious unto my self, how few conceptions could be brought by me to any such maturity, as might render them meet to become the standing Monument of so great a Mercy, and so happy a Day, which is worthy to be ingraven on Marble, rather then to be written on Paper, and with letters of gold, rather then with ink : But in the pursuance of your Commands I have done it, and added some few things, which time nor strength would permit me to deliver in publike ; Being resolved to deny my self, and to do nothing that may hinder me from being what I am, and shall always desire to remain,

Some few instances, clearing the main Doctrine, and some enlargement of the first Use.

Yours wholly in the service of Christ
and his Church,

STEPHEN MARSHALL.



A S E R M O N
P R E A C H E D B E F O R E
the Honorable House of Com-
mons, on the 15. of *June* 1643. be-
ing the day of their publike
T H A N K S G I V I N G.

Honorable and Beloved, were the strength
of my body, and my furniture of wis-
dome, learning, and grace, in any degree
answerable to the service of this Day,
I could not but exceedingly rejoyce, in
being called to this work, in this place, at this time.
For having been lately restored from the gates of
death, what greater mercy could I wish, then to
praise God in the great Congregation: and having
been reported over the whole Kingdom, to have al-
tered my former judgement, concerning this just
cause of the Parliaments Defensive Arms: yea that
the horror of my guilt, in adhering to this Cause,
had distracted me, and made me mad, can I look up-
on it otherwise then as a great and publike taking off
this reproach, by being called to exercise my poor
talent, in that Assembly which is the whole King-
dom by Representation, and at *this time*, to be a fur-
therer

B

A Sermon at the late Thanksgiving

therer of your joy and thankfulnesse, for Almighty Gods watchfull eye and powerfull hand thus wonderfully manifested against the desperate and bloody Designes of those that would destroy you: But I fear, lest this which is so many wayes a favour to *me*, should prove *your* losse through my weaknesse, which would not permit me to study much in private, and I fear will disable me in the publike delivering that little which God hath brought to my hand; yet this doth encourage me, I have abundant experience of your *Candor*, and I know that both with God and man, where there is *first a willing mind*, (especially in a day & service of Thanksgiving) *it is accepted according to what a man hath, and not according to that he hath not.*

2. Cor 8 12.

Yea, I have one encouragement more, that Gods providence hath directed me to such a Text, which is not onely futable to our meeting, and service, but so really intended by the Spirit of God, for your time and work, that the very reading of it, (though an hour together) might exceedingly affect you, if once you have the true meaning of it; which Text you shall finde written in.

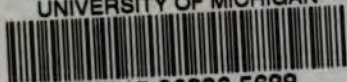
R E V E L. 15. 3, 4. read also ver. 2.

The Text.

Verse 2. *And I saw as it were a sea of glasse mingled with fire, and them that had gotten the victory over the Beast, and over his Image, and over his Mark, and over the number of his Name, stand on the sea of glasse, having the harps of God.*

3. *And they sung the song of Moses, the servant of God, and the song of the Lambe, saying, Great and marvellous are thy works, Lord God Almighty: just and true are thy wayes, thou King of Saints.*

4. *Who*



before the honorable House of Commons.

4. *Who shall not fear thee, O Lord, and glorifie thy Name? for thou onely art holy, for all Nations shall come and worship before thee, for thy judgements are made manifest.*

THIS Text, though it be a part of the *Apocalyps*, the *darkest*, and *most mysticall* Book in all the Scriptures, and therefore thought generally hard to be understood, yet time (one of the best Interpreters of Prophecies) hath produced the *events* answering the *types* so full and clear, that we have the whole Army of Protestant Interpreters agreeing in the generall scope and meaning of it, which in a few words be pleased to take thus:

A great part of this Book, is a setting out the conflicting state of the Church (under the great Apostasie) with *the* Antichrist, the heaviest and forest enemy which ever the Church had; and this Antichristian power and dominion is set forth (as other Kingdoms elsewhere are) by a *systeme* of the world, wherein are *earth, water, air, sunne, moon, starres, a King, a Metropolitall City, Provinces, People, &c.* an Antichristian Empire, an Antichristian World; and this great Monarchy of Antichrist hath the time of its rising, its triumphant reigning, its declining, and ruine, and the state of the Church of Christ under all these, clearly foretold in this Book. And (to say nothing of his rising, and reigne) his ruine is described in this fifteenth, and sixteenth Chapter, under the Type of *seven Angels*, pouring out seven vials full of the wrath of God: the seven vials being so many degrees of the Beasts, or Antichrists ruine: which story of the vials, the Holy Ghost sets down two

A Sermon at the late Thanksgiving

wayes, first generally, in the fifteenth Chapter, secondly more particularly, in the sixteenth Chapter.

In the generall description of them in this fifteenth Chapter, we have first the circumstance of the place, where this Vision was seen, whence these Angels came, that is, *heaven: I saw another signe in heaven,* verse 1. that is, the true Church, whereof Christ is King, opposed to the world, wherein Antichrist reigns, as beyond all doubt, may be cleared out of the fourth Chapter of this Book, which is the Stage of all the *Apocalyptical* visions. Secondly, we have the things themselves, or the marvellous signes which were seen in this place, and they are three.

1. First, *The behaviour of the true Church of Christ, during this time of the pouring out of the vials,* ver. 2, 3, 4.
2. Secondly, *The description of the seven Angels, the instruments who were to pour out these vials, their apparatus, qualifications, and furniture, they come out of the temple, clothed in pure and white linnen, and having their breasts girded with golden girdles; Habitu & cinctu sacerdotali ornati,* like the Priests of God, *Ezek. 44. 17, 18.* pure worshippers.
3. Thirdly, *A description of the Church, in reference to Christs presence with it, his owning, and protecting it,* though after a more dark manner, *vers. 8. The Temple was filled with smoke, from the glory of God, and from his power; &c.* alluding to Gods taking possession of the Tabernacle, *Exod. 40. 34.* and of Solomons Temple, *1 King. 8. 10, 11.* The first of these I am to deal with at this time, viz. *The behaviour of the Church during the time of the pouring out the vials.* Wherein observe two things; first, *their state,* verse 2. secondly, *their work,* verse 3, 4. Their state; *I saw as it were a sea*
of



before the honorable House of Commons.

*of glasse mingled with fire, and them that had gotten the victory over the Beast, &c. stand on the sea of glasse, having the harps of God. This sea of glasse, or crystill, is described Chap. 4. 6. placed before the Throne, alluding to the great Laver, or Sea in Solomons Temple, wherein the Priests were to wash themselves from their uncleannesses, whenever they approached nigh to the Altar of God to offer sacrifice; onely that was made of brasse, this of a more pure and transparent metall: In this Laver the Reformed Churches had lately been washed from the foulness, and pollutions of Antichristianity, out of which they had newly escaped, having gotten the victory over the Beast, and over his Image, and over his Mark, and over the number of his Name, and being cleansed in this Laver, (though mingled with fire, whether of contention, or other affliction, I dispute not) they stand upon the brim of it, with the harps of God in their hands, with instruments of praise, as the Israelites did upon the banks of the Red-sea, (thorow which they had lately passed, and in it been baptized unto God) singing a song of praise for their great deliverance from Pharaoh and his Host, who perished in the pursuing of them; This was their condition, and their posture, a delivered, cleansed condition, a praisefull posture. Secondly, their work, during the time of the pouring out the vials, they sang an ambrosiall a triumphant song, *Canticum gratulatorium & eucharisticum*, a song of praise and thanksgiving: wherein observe two things; first, the Title of the Song, *The Song of Moses, the servant of God, and the song of the Lamb*: Secondly, the subject matter of the Song, *Great and marvellous are thy works, Lord God Almighty, &c.**

Exod. 15.

The title: First, the song of *Moses* the servant of God, *i. e.* such a Song, and upon such an occasion as *Moses* and *Miriam* and the rest of the *Israelites* sang unto God when they had passed through the Red sea: 2. y. and the song of the *Lamb*: we have many songs of the *Lamb* recorded in this Booke; cap. 4. 11. *Thou art worthy O Lord to receive glory, and honour, and power, &c.* is the constant song of the whole Church of Christ; cap. 5. 9. the same quire sings a new song to the *Lamb* when hee had taken the booke to unloose the Scales thereof; cap. 11. 17. the same Church sings another song of prayse upon the resurrection of the two witnesses, and the fall of the tenth part of the great City, *We give thee thanks O Lord God Almighty, &c.* cap. 12. 10. upon *Michaels* victorie over the dragon, there is another Song of praise, *Now is come salvation, and the Kingdome of our God, and the power of his Christ, &c.* cap. 14. 3. there's a New Song sung before the throne which no man could learne, but the hundred forty and foure thousand which were redeemed from the earth: Now whether *this Song* of the *Lamb* be the Song which those harpers sang, or whether, and how farre it is composed out of the rest of the songs recorded in this Book, is needlesse (as some Interpreters doe) to enquire, because we have the matter of the Song layed downe in so many words; it is sufficient that it's therefore called the Song of the *Lamb*, because it was *indited* by the Spirit of the *Lamb*, and tends to advance the glory of the *Lamb* their Saviour and Deliverer.

2. The matter of the Song: which divides in selfe into two parts. 1. The Churches confession of the nature of those workes which Christ doth in the pouring out the
seven



before the honorable House of Commons.

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seven vials, ver. 3. viz. Great and marvellous are thy workes, Lord God Almighty, just and true are thy ways thou King of Saints, i. e. They are great and wonderfull, fit onely to bee done by him who is the Lord God Almighty, just and true, well becomming him who is the King of Saints. 2. The use which the Church makes of these workes, which is threefold. 1. They record, celebrate, and publish them. 2. They engage and binde themselves faster and closer to him, in his worship and service, Who shall not feare thee O Lord, and glorify thy Name? for thou onely art holy. 3. They prophetically foretell the use which shall be made of these workes by such as yet were strangers, viz. As Christ proceedes to manifest these wonderfull and righteous plagues and judgments upon the Antichristian world, the people of Italy, Germany, France, England, Scotland, Denmarke, Sweden, Polonia, Hungaria, and the rest of the elect shall shake off the Yoke of Antichrist, and submit to the Scepter of Iesus Christ; for all Nations shall come and worship before thee, for thy judgments are made manifest.

Thus you have a plaine view of the Text together with the interpretation, out of which many excellent and usefull truths might be observed. As first, that *all which is done in the pouring out of the seven vials, is the wrath of God upon the Antichristian faction*, so that however in the pouring out of every viall there is something which is *grievous* to the reformed Churches, to humble, purge, and quicken them, yet there is no *wrath* upon any where ever it is poured, but onely as there is *something of Antichrist* among them, which Christ will search for, find, and destroy, where ever he finds it: Consider the whole work of the vialls.

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alls, and you shall finde noysome and grievous sores upon them *onely* that have the mark of the *Beast*, the drinking of bloud, the scorching with heat, the gnawing of their tongues for paine, the being destroyed with hailstones, &c. All these light *onely* upon the followers of the *Beast*, the *worshippers of the Beast*, the kingdom of the *Beast*, & therefore let none feare any hurt frō *these judgments* which Christ is *now* inflicting, but such as either secretly or openly harbour any of *Anti-christs accursed staff* which must be destroyed; & let it be I beseech you, your speedy care to cast out of this Nation and Church all those reliques, which are the oyl and fuel that feed the flame which burnes amongst us: God calls you *now* to *this* work, and will be with you while you set your hearts and hands to doe it; and doe it *speedily*, it may be it is one Cause, why so many breaches are made upon you, because you have no more vigorously attempted it in the *first place*; and fear not that ye should thereby *lose a party*, or *strengthen a party against you*, beleeve it, that party that hath drunk of the whores cup, and is in love with her abominations, will never be *assistant*, nor will Christ suffer them to *overthrow* the worke committed to your hands; they may and shall destroy themselves, bringing the curses written in this book upon themselves, and their posteritie, as *Achan* did by hiding the Babylonish garment and wedg of gold in his tent; but the *Lord will be with you*, therefore go on and prosper.

Josh. 7.

2. Observe: That how ever in the pouring out of these vials, in the destroying of the Antichristian faction, Christ useth the *ministry of Angels*, of instruments coming out of the Temple and fitted for that work, yet the work is ascribed to Christ alone, *Great and terrible*
villous

vellous are *thy* workes, just and true are *thy* wayes, *thy* judgments are made manifest: Many worthy and excellent instruments hath Christ stirred up and employed in this Service, many famous and learned Divines, many excellent Nobles, many illustrious Kings, Queenes, and Princes, many grave Senates, and Parliaments, (amongst whom I doubt not Yourselfes will one day be recorded) have put their hands to this worke, to make this harlot desolate, and naked, to eat her flesh and burne her with fire; for *God hath put it in their hearts to fulfill his will*; but they conferre nothing of their own to the work, they are but his instruments, his bow and his battle-axe, meer dead tooles, who receive all their efficacy and operation from his hand who useth them; their presence addes no strength to him, their absence makes the work no more difficult to him. And therefore let not our faith & comfort ebbe and flow with the increase & wane of humane helps. Let us not therefore thinke the work will sooner be done, because strong is our hand and arme of flesh, nor that we are therefore like to lose the cause, because our helps prove either weake or treacherous; the viall now pouring out is the *Lords* work, and he will see it done, doubt ye not.

3. observ. That all the *time* of Christs pouring out the vialls of his wrath upon Antichrist, should be a *joyfull* time to the Church of Christ, althose daies should be dayes of *Purim*, days of thanksgiving, though they stand upon a sea mingled with fire, they should have the harpes of God in their hands, and Hallelujahs in their mouths, because Christ is judging the great whore, and avenging the bloud of his servants at her hand. Although it be so disposed by Christ,

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that

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that during the time of the vials, his Churches have much bitterneſſe, and the Tayle of every ſtorme in ſome degree lights upon them, yet muſt they overlook their own ſufferings, and be filled with joy for the judgments executed upon Chriſt's, and their enemies; and not deferre their prayſes till their deliverances be compleat, but upon every new deliverance to them, and upon every new judgment upon the enemies, have their mouths filled with new and renewed ſongs of prayſe and thankſgivings to God, as we doe this day.

Theſe & many ſuch like general obſervations from the words are obvious to every eye, & very ſeaſonable and ſuitable to the mercies celebrated this day, I deſire that they may not lightly be paſſed over in your thoughts, though I ſhall ſay no more of the, purpoſing to confine my ſpeech to one only obſervation, which indeed is the very *ſubject* of the Text, the burden of the ſong, and to apply it for the ſame ends and uſes for which it is here recorded by the Holy Ghoſt: viz.

The main Doctrine of the Text

The workes of Chriſt in the pouring out the vials of his wrath, in taking vengeance of the Antichriſt and his followers, are great and wonderfull, fit to be wrought by him onely who is the Lord God Almighty, juſt and true, well becoming the King of Saints.

Explained.

First, they are [*great*], Works whether of Mercy, or Judgment are great, when they are the effects either of great wiſdome in their contrivance, or of great power in their production.

Secondly, works are [*marvellous, or wonderfull*], in a threefold reſpect: First, ſuch as are rare and unuſuall, which ſeldome happen, theſe draw mens eyes after them, and make men wonder at them. Secondly,

condly, such as are unexpected, which come *prater ſpem*, things which no body would think to come to paſſe. Thirdly and chiefly, things are wonderfull, which are beyond our comprehension, whereof we cannot ſee the cauſes, whoſe height and depth cannot be meaſured, ſuch as nothing but the power of an infinite and Almighty God can bring to paſſe.

Thirdly, [*Juſt*:] Wayes are juſt, when they are according to a right rule; and wayes of judgement, (of which my Text) are then juſt, when they are according to the nature, kinde, and degree of the finnes againſt which they are executed. *Thou art righteous,* Revel. 16. 5, 6. *O Lord, becauſe thou haſt judged thus; for they have ſhed the bloud of thy Saints, and Prophets, and thou haſt given them bloud to drink, for they are worthy: Even ſo Lord God Almighty, true and righteous are thy judgements.*

Fourthly, [*True*:] Wayes are then true, when according to Covenant, when done according to what was foretold; and theſe wayes become a *King of Saints*: other Kings often deal *unjuſtly*, bearing the ſword, to execute wrath upon them that do well, ſtrengthening the hands of them that do evil, condemning the righteous, and acquitting the wicked, and often *untruſtly* breaking their Oaths, falſifying their Covenants; but this *King of Saints* doth ſo manifeſt his righteous judgements, that his people ſhall be able to ſay, *According to their deeds,* and according to his Word, *hath he repayed fury to his adverſaries, recompenſe to his enemies; and his enemies* (though with gnawing of teeth) ſhall acknowledge with *Adonibezek, As we have done, ſo hath God done unto us.* Iſaiah 59. 18. Judg. 1. 7.

Now that Chriſts judgements, hitherto manifeſted

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The Doctr. sted in the pouring out the vialls of his wrath, in
confirmed. thus farre destroying this great Antichristian enemy,
 are thus *great*, and *wonderfull*, thus *just* and *true*, may

I.
By instances, easily appear to every carefull Observer of the
 Church-story in these parts of Christendome, this
 last Century of years, since this work hath been in
 hand: The particular instances are too many to be re-
 lated in a Sermon, I shall mention onely some few
 things, which as so many continued threads, have
 run through this whole peece of his workmanship;
 first, in the *greatnesse*, and *wonderfulnesse*; secondly,
 in the *truth*, and *righteousnesse* of them.

First, these works have been great and wonderfull
 for the *kinde*: When the Antichristian Empire
 which at first was contrived with that wisedome, and
 underpropped with that strength, ruling even the
 souls and consciences of men, and had prevailed so
 farre, that all the Kings and States of the World
 were so drunken with the Whores Cup, that they
 not onely kissed her well-favoured face, but as so
 many brute beasts lay at her foot-stooll, prostituting
 all their power and strength unto the Beast, and un-
 der her command, making warre even against the
 Lamb himself, and helping to drink the blood of his
 Saints, none daring to question the truth, or rather
 divinity of her Commands, so that she could glo-
 rifie her self, and say in her heart, *I sit as a Queen,*
and shall see no sorrow; now that suddenly; it should
 be put into the hearts of most of the *European* States,
 to hate this Whore, to endeavour to make her deso-
 late and naked, to eat her flesh, and burn her with
 fire, how *great* and *marvellous* doth this speak the
 work for the *kinde* of it: Who but the Lord God Al-
 mighty

before the honorable House of Commons.

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mighty could do this? It is certainly the Lords doing, and must be marvellous in our eyes.

Secondly, if we consider the time, which our Lord Christ was pleased to make choyce of, for the effecting these great works, they will appear yet more wonderfull, even when his Church was at the lowest, when he saw that their power was gone, and there was none shut up or left, when the enemy was come in like a flood, and no man to lift up a standard against him, when he saw that there was no helper, even then put he on righteousness as a breast-plate, and an helmet of salvation upon his head, and the garments of vengeance for his cloathing. Who can be ignorant of these things? who knows not the low condition of Germany, when Luther first appeared, though onely against the notorious abuse of the Popes Indulgences, and other luxuriant branches of his Tyrannicall usurpation? inso-much that a Bishop wishing him well, yet despairing of successe, counselled him (as the Story reports) after this manner; *Frater, frater, abi in Cellam & dic, Miserere mei Deus. To thy beads Frier, thou wilt do no good in this work*: For the people of Germany were at that time so bewitched with the sorceries of the Whore, and so enthralled to her power, that (as that proud Cardinall too confidently boasted) they were ready at the Popes command, for the redemption of their souls; to have eaten grasse and hay, more pecudum, after the manner of brute Beasts. And was not the Church in other Countries as low? namely, at the first appearing of Zuinglius; and Oecolampadius; in Helvetia; of Calvin, Viret, and Farell, in France; Cranmer, Latimer, Radley, (especially) Bilney, and Tyndall, in England; Hamilton, Wischart, Knox, and others.

Deut. 32. 36.

1Sa. 59. 16, &c.

Albertus
Cranicus.

Cajetanus
Cardinalis.

C 3

others, in *Scotland*? at that time, when in a word, the whole Church might have taken up that complaint, *Ezek. 37. 11. Our bones are dried, our hope is lost, we are cut off for our parts*, then did our Lord Christ open their graves, and cause them to come up out of their graves, and made them live, and stand up upon their feet, an exceeding great army; this also must needs be acknowledged, to be the work of the Lord God Almighty, who is *wonderfull in counsell, and excellent in working*.

And as the *kinde, and time*, so thirdly, the consideration of the *meanes, and instruments*, renders them yet more *wonderfull*; to effect great things by weak meanes, is an argument of great power and strength; That the *walls of Iericho* should fall at the *blast of trumpets of rams horns*; that a *Cake of barley bread, tumbling into the host of Midian*, should come unto a tent, and smite it, and overturn it, that the tent should lie along; that *Gideon* and three hundred men, with lamps and empty pitchers, should overthrow the whole host of *Midian*, who came as grasshoppers for multitude, they and their Camels being without number; that a *woman should compass a man*, a weak woman subdue a mighty man; these are New things, as the phrase there is: *Behold, the Lord hath created a new thing in the earth, a woman shall compass a man, &c.* And yet this you shall see, was no new, but Gods usuall, and constant course, which he takes in this work, pouring out these Vials of his wrath, upon this potent enemy, by the ministry of most weak, and contemptible instruments, pulling his Church out of the dungeon of Superstition, by old cast clouts, and rotten rags, as once *Ebedmelech the Ethiopian* did the

udg. 7. 13, 14.

Jer. 31. 22.

Jer. 38. 11.



before the honorable House of Commons.

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the Prophet *Jeremie*. Was not *Luther* a poor Monk, and other priests, and shavelins, newly crept out of their superstitious Cells, the first *Engineers* that battered the walls of this great *Babylon*? who were they but the poorer, & meaner sort of people, that at the first joyed with the Ministers, to raise the building of Reformation? few of the *Princes*, and *Nobles*, putting their necks to the work of the Lord; or if any did, yet the Divine Providence so ordered it, that either they were suddenly taken off, as the Duke of *Saxony*, and Landgrave of *Hessen*, by imprisonment; or immaturally taken away, as *Edward* the sixth, by death; or more miraculously preserved, as *Queen Elizabeth*, a woman, in *England*, and *King James*, a child, in the beginning of Reformation in *Scotland*; and although in the progresse of the work, many Kings and Princes have stood up as nursing Fathers, yet still we may observe, that the greatest things have been done by them, from whom least could be expected; as (not to trouble you with more instances) the almost incredible, and strange proceedings of the late victorious King of *Sweden* will abundantly testify, who as a contemptible Prince, crossing the *Baltick-sea*, entered *Germany*, with not above five, or six thousand men, and a very small sum of Money, and yet in as little time, had before his death, almost brought to nothing that mighty House of *Austria*, thought by many, to be the Sun giving light and influence to the Antichristian world; upon which the fourth Vial was to be poured out. I might, I say, give you many other instances, this may suffice: God will (you may be confident) in time make all the world know, that this great Image, this great Antichristian Oppressour,

Neh 3.5.

Revel. 16. 8.

shall

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shall be broken in pieces, by a Stone cut out of the Mountains *without hands*, without humane help.

Fourthly, and lastly, and above all, the *manner* of his working proves them *most wonderfull*: For if we observe but the goings of this King of Saints, if we trace him in his footsteps, in this great work of execution upon his enemies, marching before his people, travelling in the greatnesse of his strength, we finde him leading them in *uncouth wayes*, which they knew not, and wayes which to them seemed *unpassable*: *His way hath been in the sea, and his pathes in the great waters, and his footsteps were not known*, yet still leading his people like a flock; sometimes removing mountains out of their way, making them flow down at his presence; sometimes skipping over them; sometimes his way hath been in the whirl-winde, and in the great storm, yet always working in such wayes, and in such a manner, as that first, his own people have thought he could intend nothing but their ruin, as *Jonah* did, when cast into the Sea, and swallowed up by the Whale, (an unlikely way of deliverance;) and in such wayes, secondly, as to the enemy have ever seemed most *advantageous* to their own purposes, and *destructive* to the Church; God suffering them to lay the Plot for their own ruin, to dig a pit for their own destruction, and making the ways by them intended for the Churches ruin, to be the greatest means of their deliverance, as fully and clearly, as *Humans* Plot proved the exaltation of the *Jews*, and *Mordecai*, and the ruine and destruction of himself and family; a Volume might be filled with instances of this kinde: The device of *Charles the fifth*, to disinherit the Duke of *Saxony*, & to keep the *Landgrave*

Psal. 77. 9.

Isai. 64. 1.

Cant. 2. 8.

Nahum 1. 3.

of

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before the honorable House of Commons.

of *Hessen* in perpetuall imprisonment, thereby intending utter ruine to the Protestant party in *Germany*, was the very occasion of the confederacy of *Smalcald*, which almost drove *Charles* out of *Germany*, and established the Protestant party in the liberty of their religion. The Massacre in *France*, in which were destroyed within the space of thirty dayes, (as the Historian reports it) above seventy thousand Protestant souls, proved (ye know) a means, within a short space, to double and treble, if not quadruple their numbers in that Kingdom; and procured them publike Edicts, and Cautionary Towns, for the liberty, and security of their Religion, which before they had not: The cruelty and tyranny of the *Spaniards* in the *Netherlands*, (one of whose Deputies, Duke *D'Alva*, boasted that he put to death, six and thirty thousand *Huguenots*, and Protestants) hath been the greatest meanes to prevent the swelling of his intended Monarchy, and increase the freedom and strength of the Protestant party, not onely in the five United Provinces, but in all these parts of *Europe*. Who that hath read the *Scottish Story*, is ignorant that the Archbishop of *St. Andrews* cruell burning of Mr. *George Wishart*, conferred much to the Reformation of that whole Kingdom? The time would fail me, to tell you of the desperate Conspiracies of the Priests, and Jesuits in *England*, all the time of Queen *Elizabeth*, of the Powder-treason, and their unwearied *Machinations* in other States and Churches, and how constantly the Lord hath turned them all to the advantage of his Church, and to bring ruine and destruction upon the contrivers of them. And if any of you have not had time, or means, to observe

*Sleidan
Veram
de furo
Gallicis.*

*Knox Hi
of Scot.
Thuanus.*

D

serve

serve these things in *Story*, your eyes cannot but see them all fulfilled in Christs late, and present dealings with *our selves*, and *our brethren of Scotland*.

For *them*, what *great* things hath the Lord lately done, and by what very *weak* means? hardly the *fifth* part of the *Nobility*, (as I have heard) appearing for them, the *greater* part openly opposing them, scarce *one fourth* part of the Kingdom owning the Cause, how often were they at their wits end, when some unexpected door was opened to them? And were not all their works wrought for them, by the *rage*, *crudely*, and *swaning* of *their enemies*? Were not the book of Service, and the book of Canons, sent, and obtruded upon them from *England*, the *occasion* of their late mercies? was not the tyrannie of a *few* of their Prelats, a means to unburden them of their *whole Prelacy*? and when they were as much shut up in straits, as the *Israelites* at the Red-sea, and knew not over-night, what would become of them the next morning, then constantly some *absurd*, *desperate* Plot or other, of their *enemies*, brake out, which gave them an out-gate to escape: And even so hath God dealt with *England*, his work amongst us is of the *very same* warp, and woof. The great mercies which we enjoy, the great deliverances we have lately received, from what a *high hand* have they come? to what a *very dead low ebbe* were we brought? Our *liberty* almost swallowed up, and turned into *slavery*; our *Religion* into *Popery*, and *Arminianisme*? and even then God remembered us in our *low estate*: and by what *instruments*, becometh me not to speak much in your own presence; Your selves know how *sinfull*, and all the Kingdom how *mean* and contemptible in the

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the eyes of your adversaries; they looking upon you as *Sanballat* and his company did upon *Nehemiah* Nehem. 4. 3. and his builders, and with like scorn uttering the same reproaches; *What do these feeble Jews, will they fortifie themselves, will they make an end in a day, will they retrieve the stones out of the heaps of rubbish? even that which they build, if a fox go up, he shall even break down their stone wall.* And well may you take up the builders complaint; *Hear O our God, for we are despised; and yet by such despised broken vessels hath the Lord hitherto delivered us: And which is still more wonderfull, (to the glory of God be it spoken) our greatest deliverances have been more promoted by the cunning, treachery, and violence of the enemy, then by the foresight, vigilancy, and strength of our best friends: The Prelates late Canons and Oath, purposely contrived for the perpetuating of their Hierarchy, and their other treacherous and malicious endeavours against the State, joyning with the Papists, and with them labouring to turn all into confusion, rather then suffering the least abatement of their former pride and tyranny, have helped thus farre towards the taking them away both root and branch; The multitudes of calumnies, and reproaches, cast upon the Parliaments just proceedings, slighting their Authority, slandering their intentions, misinterpreting their actions, have they not (through the goodnesse of Him who preserveth them from the strife of tongues) been an occasion of making their Authority, Priviledges, intentions, actions, clear as the Sun at noon day? And to instance no further, this late bloody, and mischievous Design, in which this Honorable Senate, this famous Citie, and with them our lives,*

D 2

religion,

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religion, laws, and liberties, had undoubtedly been made a prey to their mercilesse rage, and fury, the Lord hath not onely brought to light, without any foresight, or watchfulnesse of yours, but made those that were the *contrivers*, to be the *discoverers*, their own *evidence*, and *confession* being the thread which lets you into the depths, and labyrinths of those counsels, which they had digged deep to hide, if possible, even from the eyes of God himself, and thereby giving you a great opportunity (the Lord in mercy teach you to improve it) to advance the glory of his Name, (for the *present*, putting a new song of praise into your mouthes) A prop for your faith to stay upon, for time to come, (the Lord hath delivered, and will deliver). A further advantage, to break the power of the *malicious*, and *ungodly men*; and a warning to you, to beware of *newers*, and secret *false friends*, who though they take sweet counsell together with you, and speak you fair, beleieve them not, for there are seven abominations in their hearts. And by all this ye are (I suppose) fully satisfied that these works of our Lord God Almighty are as *marvellous* for their *manner*, as before you have heard they were for their *time*, *kinde*, and *instruments*, working light out of darknesse, causing even the experience of the Church, in these later ages, clearly to interpret *Sampsons riddle*, Out of the eater came forth meat, and out of the strong came forth sweetnesse; and making all the bloody and cruell entendments of the Antichristian enemy, in the effect no more hurtfull and dangerous to the Church, then his was to *Phereus-Iason*, when he run at him with his sword, and instead of killing him, opened an incurable imposthume, and saved his life.

Secondly,

Prov. 26. 25.

Judg. 14. 14.

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Secondly, as they are great and wonderfull, so as evident is it, that they are *just, and true*: the [*justice*] of them is celebrated, chap. 16. 5. *Thou art righteous, O Lord, because thou hast judged thus*: and chap. 18. 6. we finde the Angel calling upon the Church, *Reward her as she hath rewarded you; double unto her double, according unto her work; in the cup which she hath filled, fill to her double: how much she hath glorified her self, and lived deliciously, so much torment, and sorrow give her.* O in what exact ballances hath Christ proportioned, and weighed out, gall and wormwood, reproach and shame, bloud and ruin to these enemies, making them to drink of the same cup which they had before reached to his servants! *They had grievously afflicted the bodies of the Saints of Christ, and now behold upon them, noysome and grievous sores:* Revel. 16. 2. *They had drunk the bloud of the Saints and Prophets, and now behold rivers and fountains of bloud given them to drink.* Ver. 5. *They had their Edicts, to kill heretikes and Lollards, (as they called them) and now in England, and among the Netherlands, it's made capitall for the Iesuits and other Incendiaries, and Factors for the Whore, to be found amongst them. They had burnt the worshippers of Christ, and now behold, themselves scorched with fire and great heat.* Ver. 9. *They had before deprived the Saints of the light of the Scriptures, and now behold, the Beasts Kingdom overspread with darknesse, so that they gnaw their tongues for pain.* Ver. 10. *Thus you see the King of Saints, rendring according to that rule of justice; Eye for eye, breach for breach, tooth for tooth, full measure, shaken together and running over.* Levit. 24. 20. Ecclesiasticall historie is full of instances, which speak home to our purpose in this particular, Luke 6. 38.

D 3

particular,

Vol. 3. 954. &c
Vol. 2. 185.
187.

Revel. 17. 5.
Chap. 11. 8, 9.

Chap. 16. 2, 3.
10, 21.

Chap. 16. 12.
Chap. 19. 20.

Revel. 16. 7.

Chap. 19. 1, 2.

particular of *Emperours, Kings, Nobles, Popes, Bishops, Priests*, men, women, of all ranks and degrees, upon whom these *righteous* judgements of God have been made manifest; you have a whole Catalogue of them digested to your hands, in Mr. *Foxes* book of Acts and Monuments. I shall let passe this particular, onely with this one observation; That whereas this *great enemy*, this *Abaddon*, this *Apollyon*, is made up of *all the hatefull qualities* of all those Kingdoms, which heretofore have oppressed the Church of God, and is therefore called, *Egypt, Sodom, Babylon*; so the wrath of these vialls poured out upon him, is the mixture and quintessence of those plagues and judgements, whereby all those Kingdoms formerly were destroyed: for here you have *noysome and grievous sores, waters turned into blood, palpable darknesse, thunder and lightning, and great hailestones*, the plagues of *Egypt*; here you have the *drying up of the river Euphrates*, the means of the destruction of *Babylon*; *fire and brimstone*, the judgement of *Sodom*. Even so Lord God Almighty, true and righteous are all thy judgements.

And they are as clearly celebrated for their truth: Even so Lord God Almighty, [True] are all thy judgements, was the voyce of the Angel out of the Altar, at the pouring out the viall upon the Rivers and Fountains of waters, turning them into blood: and after they were all poured out, *John* heard the voyce of much people in heaven, saying, *Hallelujah, salvation, and glory, and honour, and power, unto the Lord our God, for [True] and righteous are his judgements, for he hath judged the great whore*; which to understand, you must know, that these vialls were put up long ago by Christ,

Christ, and laid up in store with him, and sealed up among his treasures, and written in a book; and not only so, but the Counterpart of this book was sent, and signified by his Angel, unto his servant John, and the *epoche*, or time of their beginning, and the whole series of their accomplishment, for time, and place, matter, manner, and measure, exactly represented to him, whereof many things are already come to our knowledge, being fulfilled just *ad amissim apocalypseôs*, according to the standard of the Revelation, and although some things concerning the interpretation of these plagues, and curses, remain yet dark unto us, being not fully accomplished, yet when all these vials shall once be poured out, the whole Church shall be able to say of them, as *Ishmael* did, in another case, of the blessings: *I acknowledge that not one thing hath failed of all the good things which the Lord your God spake concerning you, all are come to passe, and not one thing hath failed*. So not one drop of all these vials hath fallen to the ground in vain, not a plague failed, but all have accomplished the things for which they were sent; write them down, *These are the true sayings of God*. Deut. 32. 34.
Revel. 1. 1.

Revel. 19. 9.

If you would know some reason, why Christ delights to proceed after this manner, in the destruction of this enemy, I answer,

First, because this enemy is the master-piece of all the Devils workmanship, the Dragons darling, to whom he hath delivered over his power and his State, his throne and dignity; whatever *Beelzebub*, prince of the Devils, and the whole Conclave of hell could invent, all hath been infused into this grand Adversary; there was never yet State framed in the world by

Reason
I.
Revel. 13. 2.

by the wit and art of man, more wisely *contrived*, and *plotted*, more powerfull, and forcible, to subdue the whole world unto it self, by claiming a *Ius divinum*, laying a foundation for firm *obediense* in mens *consciences*, and having in it sufficient to nourish all mens affections, and to fit every mans humour, that each fancie may be satisfied, and each appetite finde what to feed on; yea what ever may prevail with any man, is there to be found; wealth for the covetous, honour for the ambitious, learning for the studious, great employment for metald spirits, multitudes of ceremonies for the superstitious, gorgeoufnesse of shows for the vulgar and simple, miracles for the credulous, prayers for the devout, works of piety for the charitable, voluptuousnesse for the dissolute, pardons for the faulty, dispensing with all rules for men of lawlesse conditions, with what ever else might allure the Nations to drink of the Whores intoxicating cup. Neither hath the Devils cunning, and power more appeared in the *first contriving* of it, then after, in the *upholding* of it, in all ages stirring up men of excellent and rare perfections, constantly and diligently to put in execution all his counsels, and devices, to *hold* in those who are already caught in their snares, to *allure* others, and to *weaken* and *undermine* all opposers, how great and potent soever; It is therefore well becomming the wisdom and power of this King of Saints, to grapple with this Beast, after this manner, that in *the things whereof he is most proud*, *He might shew himself to be above him*.

Secondly, this enemy hath been the forest and heaviest Adversary that ever the Church of Christ had in the world: *Nebuchadnezzar* of old, and the
rest

Sands
West. relig.
sect. 13.

Exod. 18. 11.

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rest of the Assyrian Monarchs did break their bones like a Lyon, the Egyptian *Pharaoh* like a Dragon devoured them, *Antiochus Epiphane*s cast down the Saints, and stamped upon them, and did weare them out; the Romane Ethnick Emperours the three first hundred yeares wasted them in ten severall Persecutions: but these and all these were as nothing in comparison of this Destroyer, all their loines lay not so heavy upon the Churches back as the little finger of Antichrist. Whether we respect the cruelty exercised upon the *body*, or tyranny over their *soules* and consciences, or the extent and length of *time* in both; I say, in respect of cruelty, first, upon the *body*, I beleeve that upon a due survey, there would be found upon his score more blood of Saints and Martyrs then was shed from the blood of righteous *Abel* to the beginning of his reigne: A hundred thousand within the limits of one Kingdome put to death in a few weeks, thirty or fourty thousand boasted to have fallen by the hands of one of his emissaries in the space of a few yeares; and if so, what hath been done in the rest of the Nations, where all who once tasting of the whores cup delight to drink and to be drunken with the *blood* of Saints: *In her is found the blood of Prophets, and of Saints, and of all that were slaine upon the earth.* Revel. 18. 24. Secondly, in respect of tyranny upon the *soule*, we read not that *Pharaoh*, or seldome any of the rest, (though they all oppressed the people of God in their outward liberties) did much endeavour to *force* their consciences, or if they did (as sometimes *Nebuchadnezzar* and *Antiochus*) the case was so cleare that they needed not take time to answer about it; but this tyrant *causeth all, both small and great, rich and poore, free and bond, to receive*

E

Rev. 13. 16, 17. the marks of their spirit shall flattery, in their right hand
 2 Thess. 2. 9. and in their foreheads, so that none shall buy or sell save
 30. he that hath the mark or name of the beast, and that with
 Revel. 13. 14. such deceitfulness of unrighteousness, with such power &
 Revel. 18. 4. signs, and lying wonders, that he deceives those that dwell
 on the earth by means of those miracles which he hath power
 to do: So that even many of the Lamb's own follow-
 ers have in part been deceived by him; and if it were
 Math. 24. 24. possible they would finally deceive the very elect of God. Or
 if thirdly, we respect the continuance and length of his
 bloody reign, in this also he exceeds the rest. In *Egypt*
 they were evil increased about two hundred years:
 The *Babylonish* yoke oppressed them three score and ten
 years; *Antiochus* sorely wasted them, but it was but
 for a very little season: The *Heathen* Empire of *Rome*
 proved more cruell and bloody then any of the rest,
 for the space of three or four hundred years: but this
 Antichrist makes incessant, desperate, and bloody war
 upon them; no less then one or two hundred and three score
 Revel. 11. 2, 3. years together: And if you put all this together, you
 shall finde just cause why the King of Saints should
 proceed thus severely and strangely, in ruining this
 great enemy of Himselfe and people, making him as
 wonderfull in his terrible fall, as he had been in his
 bloody reign.

Application.

Thus you have the truth of the doctrine, fully and
 clearly demonstrated, it remains now that I make
 some application of it to You, wherein I shall confine
 my selfe to those three uses which the Church makes of these wordes in this place:

I.

For admiration.

First, they wonder at these wonderful workes,
 they admire them, they have them digested into a
 song, and sing this song of Moses and of the Lamb, ha-
 ving



before the honorable House of Commons.

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ving as well their hearts filled with admiration of them, as their mouths with praise. And this (Honorable and beloved) let me commend to your practice in the first place : *Come and see the works of the Lord, even the great and marvellous works of the Lord God Almighty, how terrible is his doing towards the children of men: All his works are great, his works of Creation, even of the least atoms, the works of common precedents governing even the wayes of the pishure are great and worthy to be sought out of all them that take pleasure in them, but the works of the Lord towards his Church, the goings of our Lord and King in his Sanctuary, ruling his Saints in the midst of their enemies, and overthrowing in pieces the Powers which doe oppose them, is now the wonder of Angels, and shall be the wonder of Saints to eternity, and therefore that now it should be ours. Mans disposition is naturally taken with thoughts and discourses of things great and wonderfull, and is not satisfied but in something that raises the mind to a high pitch of admiration; here you may behold an object fit, (if any) to beget wonderment, and indeed our spirits never are right till we stand at gaze here, for this discovers a plain difference between the spirits of godly and carnall men, these latter are more taken with vaine and empty things. A Poet or a well-penn'd Romancy now it takes some, walking upon ir dayes, weeks, and months, admiring the wit, invention, style of elegancy, others wonder at the railing of this or that poore man to a great estate of wealth, as another out of the dust advanced to the height of honour these things fill their hearts with thoughts which slow, their mouths with discourse*

when in company, yet in the mean time the wonders of Christ are not taken notice of: Christ's person, offices, administrations are too base things for them to busie their thoughts about, they can see nothing but triviall matters, and not worth their notice in them all, yea they wonder at them who can spend their time in the Study of the Scriptures, and the meditation of these works of Christ. But these men (whatever they think of themselves) are *sottish* beasts, *carrell* and brutish persons, and I may say of the things they are so takē with, as Christ to the Disciples who were so affected with the stones & goodly building of the Temple, *Are these that things ye wonder at? I tell you & here shall not be left here one stone upon another: So these riches, these buildings, this power and authority, this great man in his countrey, these things I say, by too much regarding whereof many lose their soules, what shall they all be ere long: Heaven and earth shall be on fire, and what shall these things be then? and I may further say of the men who admire these things, that they are greater vanities then the things they wonder at: Who having immortall soules, fit to be partakers of the divine nature, understandings capable of the knowledge of God, meditations worthy only of God, should yet thus basely prostitute and abase themselves to advance a thing of nothing, whereas on the contrary a holy heart is so taken with Christ and his wayes, that all other things appear to them to be but toys and folly, as men got up on high neer the Heavens, behold the earth but as a little spot. *Augustine* observed this difference in himselfe, that so long as he was a stranger from the wayes of holinesse, he thought the study of the Scrip-*

THRES

Mat. 24 2.

sure to be a dull businesse, infinitely preferring Tully before the Bible, but after his conversion he took no pleasure in that *Author* where he found not the Name of *Iesus*. Oh therefore that you would poure out your hearts in the study of these things, that the wonderfull way of Christ's governing in his Church might take up not the least part of your thoughts. How he hath kept this bush burning, and yet not consumed, how strange it was that a few *Bishoppes* should by preaching and suffering, like some conquering *Alexander*, subdue the Nations; Think of his strange course, permitting an Antichrist to Lord it above a thousand years, in the world, so as to subdue the world wholly to his yoke, suffering the Kings to give up their Crowns & Scepters to him, prostituting their power at his feet, and when *Satan* thought himselfe so strong as to continue the Church in this condition for ever, that then a silly Monke should set himself against the world, and in a short time rescue a great part of it from under his yoke. Another time, come neerer into England, & think what he did by King Edward, a Child, by Queen Elizabeth, a Woman, the great deliverances, from the Spanish Armado, from the helish Powder-treasures, come neerer yet, and behold the wonders of these two or three last years, in England and Scotland, ponder them seriously, they are the Lords doings, and ought to be wonderfull in your eyes. Think yet further, how wonderfull he will be, when he comes to be admired in his Saints at the last day; feed your hearts and raise them sometimes with some of these thoughts, sometimes with others, untill they burne within you. Oh but we cannot meditate: we love indeed to read these things, and delight to heare them,

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but we cannot meditate on them. *1. Say not so to your*
prove your selves persons without grace, Psa. 78.
it is made the note of a wretch, and of one whose hopes
God will consume in sorrow, so forget the works of God,
and of a brutish person, Psa. 92, not to consider them:
and if you cannot finde a heart to wonder at His wayes,
as an occasion of praise, take heed he
shew not himselfe wonderfull in your confusions
Wherefore have we our reason and tongues, but to ob-
serve, and speak of these things? think we to live
with the Saints, and glorify Christ in Heaven, and
not have dispositions from God gave him all the glory
we can, while we live here on earth, which we can-
not doe, if we observe not these things. I know that
there is a dullness and aukewile in the spirits of the
best, yet goodly hearts will endeavour to overcome it.
He that is wise, will ponder these things, will set his heart
to rake in these studies, and that not as to an unplea-
sing drudgery, but as to an employment, Divine and
Angelical, most pleasing and delightfull: My meditation
of Him shall be sweet. And for your better quick-
ning to this duty, consider,

Psa. 107. 43.

Psa. 104. ult.

Motives.

1.

First, that this is the only way to make us *devout*
and spiritual, by feeding on such matters of wonder-
 ment. The object about which we are conversant,
 gives a relish to our spirit, *as a relish* such as our spir-
 its are, such are our *studies*, your *complaints* of sin,
 children play with rattles, and *now* your spirits are
 moulded into the studies we are accustomed to.

2.

Secondly, this will make us ever fit for *our*
service. This our Lord will be served with *rejoicing*
and fear, and with *beatitude*, but a knowledge of
 our *debt*, upon the consideration of His *grac-*
ness,

nasse, from his wonderfull modesty all base and low conceits will then vanish: all society and communion among men is maintain'd by a knowledge of inequality; when we see more eminency in men for their gifts and graces and places, it strikes a reverence, and strengthens the bands of love and respect, much more strongly doth the serious and deep beholding of the unparallel'd perfections and excellencies of God shining in his wonderfull works, captivate the senses and lay it low before him; but of this more in the second use.

Thirdly, this is the way to make us *profit and grow up in grace*, when God sees us humble admirers of his greatness, and diligent searchers into his goodness, he will reveal himself to you more and more to us, as Christ said to Nathaniel, *Because I said this unto thee, beleevest thou? thou shalt see greater things then these, or the Lord in the Prophet, I will show thee great and mighty things which thou knowest not.*

John 1.50.

cr. 33.3.

Fourthly, as a further motive and help, be thou roughly acquainted with thine own *condition*, really sensible of thine own *illnesses*, *wounds*, and *business* of all kinds, take the dimensions of thy corruptions, the height, length, and depth of them; consider that thou art in thy self a vassall of Satan, a vessel of wrath, dead in sin and disposition to good, dead in sin, going to eternall destruction, and then every thing of Christ thy Saviour will be wonderful unto thee.

Fifthly, and lastly, consider thy relation to Christ, He is thy *head*, thy *King*, thy *Lord*, thy *Husband*, thy *brother*, be with all thy interest in all his works, they are all done for thee; thou hast again many *deliverers*, (they are thy enemies that fall, upon the putting out

of

of every vial) a share in every mercy; and our interest in any thing, fits it off the better to our affections, & makes us with unwearied diligence to search out, whatsoever is *scibile* in it; much more should it *here*, where the more we shall *study*, the more we shall *wonder*, and the more we wonder, the more shall we *honour* God, and *better* our selves; the more we *chew* these cordials, the more *sweetness* shall we draw from them.

O therefore, that Christ would open our eyes; that we might see his wonders in their just dimensions, in the *wisdom*, *power*, *faithfulness*, *greatness*, *justice*, and *truth*, shining in them; that those things might be glorious, and excellent in *our* eyes, which are mean and common in the eyes of *others*; that we might be able to answer such as see no such thing in them, (with the Painter, who being much taken with a piece, though seeming plain, yet of excellent workmanship, to one ignorantly asking him, what worth he saw in that poor peece) O friend, couldst thou see with my eyes, thou wouldst be ravished with it. And that our mouths might be filled with praises all the day long, especially upon *this* day, purposely set apart by us, thankfully to record the *great* and *wonderfull* works, the *true* and *righteous* judgements, of our King of Saints; In delivering us from the hurtfull sword, in being on our side, when men rose up against us, in causing our soul to escape, as a bird out of the snare of the Fowler, making their mischief to return upon their own head, causing them to sink down in the pit which they made; in the net which they had, is their own foot taken. And so much for the first Use, the Use of *Admiration*.

The



before the honorable House of Commons.

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2. Use of
Exhortation.

The second use the Church makes here of the works of Christ, is to provoke and quicken themselves up to fear him, and glorifie him; *Who would not fear thee, and glorifie thy Name? for thou onely art holy*: Lord, who can understand these works of thine, thus great and marvellous, thus just and true, and not acknowledge thee to be the *onely holy One*? Let me presse it, by way of *exhortation*, to provoke you to the same duty: Where first, I must open what is meant by *fearing*, and *glorifying* his Name, and that which is made the ground of this fear, and glory, because *thou onely art holy*; and first, of his *holinesse*. *Holinesse*, whatever it is predicated of, is nothing but a separation of the thing from common uses; and to sanctifie, is to respect it according to such separation, or as becomes its holinesse: and *holinesse in God*, is nothing but the *incommunicable Eminency of the Divine Majesty*, exalted above all other eminences whatsoever. So that to be *holy alone*, or to be the *holy one*, (in Scripture signification) and to be *God*, is all one; *Hab. 1. 12. Art not thou from everlasting, my Lord, my God, my holy One?* *Isai. 17. 7. At that day, a man shall look to his Maker, and his eye shall have respect to the holy One of Israel, that is, unto God.* *Psal. 89. 18. The holy One of Israel is our King, that is, Iehovah is our King.* *Amos 4. 2. The Lord hath sworn by his holinesse, that is, the Lord hath sworn by himself.* So then, *for thou onely art holy*, is as much as to say, *Thou onely art God*; these works of thine, thus great and marvellous, thus just and true, sufficiently speak, or prove thee, O King of Saints, to be the Lord God Almighty. Secondly, [*fear*:] *who would not fear thee?* To fear in this sense, and in this place, is to

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give that awfull respect unto Christ, as becommeth his Excellency; to serve him with a singular, separate, incommunicable service, and is so commonly in the Scripture taken for the whole duty, which we owe unto him; thus to fear God, and to take him for our God alone, is all one, Gen. 31. 53. *Jacob* sware by the fear of his father *Isaac*, that is, by the God of his father *Isaac*. *Isai.* 8. 12, 13. Neither fear ye their fear, that is, serve not their gods, sanctifie the Lord of Hosts, and let him be your fear, that is, let him be your God alone. [And glorifie thy Name,] thy Name, that is, thy self, thy Divine Majesty; and to glorifie this holy One, is not meant by making him glorious, or by adding lustre, or excellency to him, which before he had not, for *who ever hath given unto him?* But to glorifie him is, to acknowledge his excellency, and glory, to do unto him, what may become his glory, to set up and exalt his glory. To fear him (then) and glorifie his Name, as the holy One, is to acknowledge his Divinity, to own him as their onely Lord and King, and (renouncing all other false Christs, and Mediatours) to devote themselves to serve him alone, and worship him with a singular, separate, incommunicated worship, (his jealousy admitting no Corrivall, there is none holy as the Lord, neither shall any partake with him in his glory) absolutely, eminently, to do to him themselves, and to provoke others to do, as becommeth his Excellency. This is the duty which the Church here engageth her self unto, and is in truth, the whole of Christianity, the summe of that everlasting Gospel, which the Angel flying thorough the midst of heaven, was to preach to them that dwell on the earth, and to every nation, and kindred, and

Revel. 14. 6.



before the honorable House of Commons.

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and tongue, and people, *saying with a loud voice, Fear God, and give glory to him, and worship him that made heaven and earth, that is, Jesus Christ alone*, by whom *Col. 1.16*, all things were created, and by whom all things consist. And this is the duty (Honoured and Beloved) which I desire to presse upon your selves, even that you would be *good Christians* in your hearts, and in your lives, in your private places, and in your public standings, to engage your selves with all your might, with all your authority, to advance the glory of Christ, as the redeemed of the Lord, as true Subjects to this King of Saints, to offer up as a living sacrifice what ever you have, or are, to his service, in advancing his Cause, his Worship, his Church, doing it your selves, and promoting it in others: To this end; I shall, *first*, give you a few quickning Motives, to stir you up, to make you ready and willing to your duty; and *secondly*, tell you what the Lord expects at your hands.

First, consider what great and wonderfull things *Motives*. Our Lord hath already done for you, and how little you have feared, and glorified his Name to this day: *1.* Who of you can count the great and righteous dealings of the Lord towards you, not onely as you are men, great, or rich, learned, or noble; nor onely as you are Christians, redeemed, called, justified, sanctified, by this King of Saints, though all, and every of these mercies, call loud upon you for this duty; but I mean, as you are a Parliament, what great things he hath done for you, in reference to this service, wherein he hath lately employed you. Hath he not carried you in his bosome? hath he not kept you as the apple of his eye? *as an Eagle fluttereth over her young, spreadeth a broad*

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Deut. 32.
10, 11.

bread her wings; sheeth them, beareth them on her wings; for the Lord alone hath preserved you. How constantly hath he discovered, and hitherto frustrated, all the attempts of your enemies, suffering no weapon of war to prosper, that hath been forged against you, condemning every tongue that hath risen up against you in judgement? I need not name the particulars, I am perswaded, your selves beleeve, that no former Parliament can parallel Gods dealing towards you, and all this while (let me speak freely) how little have you done for his honour, and glory? I know your distractions have unavoidably hindered much of what might (and I hope else would) have been done. But say (in this day of your thanksgiving) if you be not infinitely behinde hand with this Lord God Almighty, with this King of Saints; if you have not ordinarily forgot his mercies, as fast as he hath wrought them: Hath he not often filled your hearts with joy, and your purses with money, and you like unthrifty children, have played away all at a cast? Have you not checked his providences, not improved his deliverances, and the advantages which God hath put into your hands? or if your hearts, at any time, have been raised a little, have they not presently been at a dead low ebb again? have you not gone about to kill his goodnesse with your unkindnesses; by *provoking him at the sea, even at the red sea? even when, and where he hath delivered you?* Especially, have not many of you dishonoured his Name, and grieved his Spirit by your sinfull lives, by breaking out into things extremely scandalous; doing the *devils work*, while you professe your selves to be the *Lords servants?* Let me tell you, the Lord will not alwayes strive.

Psal. 106. 71.

before the honorable House of Commons,

live in one way, in the way of mercy and deliverance: when he hath many a time delivered a people and they go on to provoke him with their counsells, knowes how to say I will deliver them no more, knowes how to bring them low for their iniquity, as to give them up into the hands of their enemy: he th for a long time hath seemed unweariable in watching over an unthankfull people, will prove weary & repenting, and in stead of saying, I have seen their ways, and will beate them, will in the end sweare, will overturn them, overturn them; overturn them, a woman will wipe a platter turning it upside down.

Secondly, consider your own place, and standing, the calling, office, and work, wherewith God and his people have trusted you at this time, doe with a wide and loud voyce call upon you to feare the Lord, and glorifie his Name: More then the salvation of your own soules depends upon you; the glory of Christ, the establishment of this Church and Kingdome, yea the welfare of all Christendome, in great measure, are all embarked in that vessel, the steering whereof, is in great part committed unto you. You are in part, one of the Angels, who are to poure out the viall of the wrath of God, who should therefore come out of the temple clothed in pure and white linen, having your breasts girded with golden girdles, adorned like the Priests of God, holy and pure. Be you cleane yee that beare the vessels of the Lord. Honourable and beloved, how admirable a thing were it, to see the Angels of God live like the instruments of Satan? how uncomfortable a thing would it be to the people of God, who have chosen you to this worke, and beare you in their hearts, and present you every day at the throne

of grace, who are willing to sinke and swimme with you, to live and dye with you, that they should hear that such and such a *Parliament* man will be *drunke*: that such an one dare *blaspheme*, and *swear*, and *abuse Religion*? that *Reformers* of Religion, should *hate* religion? that such as are called to *save* the Kingdome, should *betray* the Kingdome: that in the grief of their spirits, they should be compelled to say, O Lord! *can these men save us? tell it not in Gath, publish it not in the streets of Askelon.* How dishonourable would it be, not only to you, but to the *King of Saints*, who useth you, that they who hate the worke you are about, should hate it the more, in regard of your wicked lives, who are intrusted with it: That they should have occasion to say of you, as *Amurath* the great *Turke* said of the *Christians*, who brake their league and Covenant with him, (and therefore sped accordingly) *O Iesus! are these thy Christians?* if thou beest a God, as they professe thee to be, revenge this impiety upon them: So when *Papists* and *Atheists*, and such as hate religion and reformation, when they shall see the deformity of your lives, shall say, *O Iesus! are these thy Reformers?* are these the Angels that must pour out the vials of thy wrath: Oh beloved! do not with *Elies* sonnes, occasion men to abhorre the work of the Lord, far be it from you: But let the office you are called unto, the place you are set in, the worke, and the dignity of the work, ingage you to glorifie the name of Christ, that both his work may prosper in your hands, and your selves be established before the Lord for ever. But if you will not hearken to me, let me sadly speak it to you, you are as a City set upon an hill, you and your wayes are looked upon by all men, and

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before the honorable House of Commons.

and if you *hinder* the worke by your *lives*, which your office calls you to *further*, it were better you had *never been born into the world*. Them that honour Christ he will honour, and them that despise him, shall lightly esteemed; yea he knowes how to make use of you, and your gifts, to promote his cause, and to destroy you for the iniquity of your lives, as many shole who forwarded the building of the arke, yet perished in the waters.

Thirdly, consider how loud this *dayes deliverance* cries in your eares to ingage your selves to *fear* him and *glorifie his name*, who hath wrought this great salvation for you. It were a wastefull expence of time to insist upō the particulars of this late bloody del in *this Assembly*; (though in *others* usefull) All light we have about it, comes from you. The might and high hands which were ingaged in it, subtilty of the contrivance, the neernesse of the execution, the woefull consequences, and the bloody fruits which must needs have issued from it; good hand of God in crushing this cockatrice before it brake out to be a fiery flying serpent, a things to be published and to be spread abroad *their Congregations*; But to you I shall only be membrancer of thus much: That you knew your neer approaching danger, and that had this cherous and bloody contrivance took effect, may you had been at your long home, ere this time the rest of this Honourable Assembly, hithert great *preservers* of our *liberty*, had beene made Parliament of *Paris*, the greatest instruments of *Kingdomes slavery* and *vassallage* for time to But the Lord was awake when we slept, and

took the enemies in the pit which they digged, and hath filled your hearts with joy, and given you another day to praise him. Can you upon this day of thanksgiving doe lesse then enquire, What shall we render unto the Lord? I will tell you what he calls for, and expects from you, and I beseech you by these mercies of God that you render it unto him: *That you present your bodies and your services a living sacrifice, holy, acceptable unto God, which is your reasonable service, that you feare him and glorifie his name, for he only is holy.*

Fourthly, and principally, consider the late sacred Covenant and vow which you have all entered into: you have not only entered into it your own selves, but intend to draw the whole Kingdome with you, into the Oath of God; let me minde you what you have done; you saw we were designed to destruction, and that Gods meet mercy hath hitherto prevented it; You see there are still destructive and destructive signes in hand, in severall parts of the Kingdome you acknowledge your own sins with others, have deserved all these judgements which either lye upon us, or are threatned against us, and as a means to prevent our utter ruine, you think it necessary to enter into this Covenant with almighty God, and you have done it, wherein you acknowledge the *deserts of your own sins*, and you *confess your hearty sorrow* for them, and your *reall intentions to amend your own lives*, and what you will further doe to save and preserve Religion; and all this you have done in *Humility*, and reverence to the *Divine Majesty*, calling the *God of Heavens*, the *searcher of all hearts*, to witness your integrity, as you will answer it at that Day, when the secrets of all hearts shall be disclosed. Think now how deeply you are

are engaged, and brought under the curse of God; if you perform not this solemn Covenant; Think how horrid a thing it will prove; for any of you to stand as *perjured* men before God, in matters of such consequence; *Shall he break his Oath* (said God of a King) *and be delivered?* *Shall he escape that doth these things?* O Beloved, *It is a fearful thing* (in such cases especially) *to fall into the hands of the living God*, to whom you have appealed, and whose vengeance, if you wilfully fail, you have invoked upon your own heads.

Ezek. 17. 15.

Lay therefore your hands upon your heart, and think what your purposes and Resolutions are in these few things, which I shall mention to you.

First, for what is *past*; what real sorrow have ye in your hearts, for those sins which you call God to witnesse you are thus sorry for? How grievous is the remembrance of them, how intolerable do you feel the burthen of them? or do you take Gods Name in vain, calling him to witnesse of the sorrow for those things which he knows you take pleasure in? Think what answer you will make to this.

Secondly? What are your Resolutions *for time to come*. You know what blasphemies, what prophane-
nesses, what uncleannesses, you have hitherto lived in; what irreligion and libertinisme your selves and families, have hitherto been guilty of, else you would never have acknowledged, your sins to have deserved these judgements; Now I demand, what you resolve to do *for time to come*; Do you purpose to go on in your old ways; He that was *unjust*, to be *unjust still*; he that was *filthy*, to be *filthy still*, and had no other purpose, but to lead the Kingdom a dance,

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to go before them in the formality of a service, without changing your Leopards spots, or your Black-moors skins; or in truth, be you resolved, being changed by the renewing of your minde, to become new creatures, to serve Christ in newnesse of spirit, that Christ alone may reign as Lord and King hereafter, both in your hearts, and lives, and families, as *Ioshuah* did, when he bid the Israelites choose whom they would serve, for himself, he was resolved, though he went *all alone*, He and his family would serve the Lord.

3. Thirdly, as you are *Parliament men*, what are your purposes concerning your faithfulness to Christ, and the Cause of Christ, and his Church committed to your hands? If you should altogether fail, deliverance will come another way, the Gates of Hell shall never prevail against the Church of Christ; But are ye really resolved, to save the Church and Kingdom, though your selves should perish in the attempt? or do you intend under pretence of being *factors for Christ*, to drive a *trade for Satan and Antichrist*, to betray Religion and Liberty: or to trade in both the Indies, to have a stock going on both sides, that you may save your own state, which side soever win or lose, to save your own skin, whatever become of the Kingdom? Like a certain *Despot of Servia*, (of whom I have read in the *Turkish History*) who lived among the *Christians*, and kept correspondence with the *Turk*; who was a *public worshipper of Christ*, but a *secret circumcised Turk*, that that *Turkish mark* might save him, if need were: Have any of you such cunning devices, to procure external safety with the certain ruin of your souls?

Honoured,

before the honorable House of Commons.

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Honoured, and Beloved, I hope better things of you all, though I thus speak, I hope you purpose according to your Covenant, and what God requires and expects at your hands, to stick close to Christ and his Cause, to sink and swim with the Church, and Cause of Christ, with singlenesse of heart, and unwearied resolutions, to carry on the work of God, to value your selves onely as his Instruments, and let him do by you, and with you, what is good in his own eyes.

And for your *Encouragement*, let me speak a little of the third Use, which the Church here makes of *3. Use of Encouragement.* these great and *marvellous*, these *just*, and *true* wayes, and judgements of this King of Saints, which is a *Prophetickall Prognostication, and foretelling of what shall further happen upon the pouring out of every viall*; and that is, more and more people, and nations shall come in, and submit to Jesus Christ; *the Nations shall come and worship before thee, for thy judgements are made manifest*: And this inables me for your comfort, to help you to an answer of the most *difficult question*, and most *perplexing thought*, that I am perswaded is in the heart of most men living at this day, *viz.* God hath cast our Lot in very perplexed times, all the banks are broken down, all Gods judgments seem to invade us at once, and Gods administration to the Kingdom is such, that the wisest man cannot guesse, by Gods dealing to day, what he intends to do with us to morrow; *Sometimes* the Lord enables a *handfull of ours*, to chase *thousands* of the enemies; *Sometimes multitudes of ours* flee, *as at the shaking of a leaf, when none pursues them*; *Sometimes* we have *rare* Instruments unexpectedly raised up; by and by very usefull men

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are taken off, and hopefull men prove treacherous; Sometimes the Lord seems to intimate (as in a Cock-pit) that *one fight* shall end the businesse, one way or other; otherwhiles, all things are set as if there would be a *lengthening* out of these unnaturall wars, untill the Cities and Countries are utterly spoiled, and the Land wasted without inhabitant: Now in these calamitous times, every mans thoughts run, as *Nebuchadnezzars*, with desire to know *what should come to passe hereafter*, and to demand with that Saint, *How long it shall be to the end of these troubles*, and all complain, that there is *no Prophet to tell us how long*, neither can I blame them as curious, who are modestly solicitous to know what will be the event of these things, for even the Prophets and holy men of God heretofore, *searched diligently to know what, and what manner of times the Holy Ghost intended*, when he spake of the sufferings of Christ, whether in his Person, or in his members. Now my Text gives (I say) a *satisfactory answer*, to this difficult Question, and I undertake (without fear of being censured, *to be wise above what is written*) to tell you *what will be the issue and event of all these troubles*.

All Protestant Writers do agree, that we are under the pouring out of some *one* or more of these seven vials; Some think the fourth vial is now powring out upon the *Sun* of the Antichristian world; Others the fifth, upon the *throne* of the Beast; there are, that think we are come as farre as the sixth vial, and the river *Euphrates* is drying up; I will not determine which of them it is, it is sufficient, (which of them soever it be) my Text assures me the event shall be this, which is the event of every vial, *Antichrists part*

Dan. 2. 29.

Dan. 8. 13.

Psal. 74. 9.

1 Pet. 1. 10, 11.

before the honorable House of Commons.

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part shall be weakened, and the Church of Christ shall be strengthened; Something in every viall may afflict the Church, but incurably wounds the Beast. As the seven Trumpets were so many degrees of the destruction of the Heathen Empire, so the seven vialls are so many degrees of the destruction and ruin of the Antichristian Empire; and it is worth your observing, that all the time, the whole twelve hundred and threescore years of Antichrists reign, Christ always had an army of Saints, to warre against the Beast, a competent number of witnesses, *who loved not their lives unto the death*; But all the while of Antichrists rising, and triumphant reigning, the event of every conflict, or scuffle was, that the Beast grew higher, and the Church fell lower, the Papacy prevailed over all that rose up against it, so that the Church in the end was hardly to be found visible upon the face of the earth; But it is far otherwise in his declining time, the time when the vials are pouring out, every one of the plucks part of his fleece; one of them strips him of this Kingdom, another of that; one of them weakens his Temporall, another his Spirituall Jurisdiction; He is under the vials, as *Haman before Mordecai*, having once begun to fall, he can never more prevail against them, untill in the end (the seventh viall being poured out upon the whole power of darknesse) the whole Church triumphantly shouts with a loud voice, *It is done*, there is an utter end of this enemy. So that I dare speak it as confidently as I beleeeve the Revelation to be divine Scripture, and the meaning of it thus farre made known to the Churches, that what viall soever is now powring out, the issue will be, *That Antichrist shall lose, and Christ shall gain*.

After 6.13.

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And